

# THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."*—ISAIAH.

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## MAN'S CHARACTER IMPROVED BY THE PROVIDENCES OF THE LORD.

BY ELDER GEORGE SIMS.

Amid the brilliant talents and various virtues that man exhibits as he passes through life, we notice that he possesses them in different degrees, and we also notice many intellectual, moral, and social deficiencies that need cultivating, in order that he may arrive at a fulness of the attributes which belong to his species. "The axe that is used is always bright," and every virtue is strengthened by exercise, while every gift improves by using; hence we see the necessity and wisdom of the Lord's placing man in circumstances where the faculties of his mind and body are brought into requisition. The responsibility of position frequently compels a man to exercise his faith in God, that he may perform his duties properly; the difficulties of life induce a man to call on the Lord for help, and thus the necessary gift of faith is improved. The Lord desires to improve his children in all things. The hatred of iniquity is just as necessary to bring about perfection, as is the love of righteousness. We should despise the mean, and admire the noble. The Lord has implanted in our natures certain anti-

pathies to correct the deficiencies of character; thus, Phinehas, the grandson of Aaron, destroyed Zimri, a prince in Israel, for committing fornication with Cosbi, the daughter of Zur, a prince of Midian. The virtues of our heavenly Father are seen in the characters of his Saints, although they are struggling with the influences of degenerated nature. The Lord loved Abraham and called him his friend, because of his obedience to him, and his readiness to sacrifice his darling son Isaac. The Lord loved David for his faith in him, and made him king of Israel. The Lord evidently purges the dross of sin by man's surroundings; He moves upon the hearts of the people to praise or to censure, that wickedness might be reprov'd or righteousness praised. He purgeth the good that they may become better, and he purgeth the bad that they may improve also. The dark skin of the Lamanite warns him not to sink farther in depravity, lest the curses of the Lord increase upon him. The Lord exalteth the good and abases the wicked. The seed of Cain need the correction of their failings to improve

their character, and their task-masters take their punishment, at present, in their losses of life and property. The work of progress must go on in the improvement of man, individually and nationally. Covetousness, pride, lust and unbelief are deeply rooted in the human family, and corrective influences are, in the wisdom of our Father, brought to bear against them. If men loved sin in themselves, and tolerated it in others in all cases, the work of progress would go on slower; but it frequently happens that the sinner is very ready to punish another for the same crime he himself commits. Belligerent parties justify themselves in the course they take. The man who has the beam in his eye is called to account by the man who has the mote in his. Different classes of sinners are frowned upon by the righteous and punished by the wicked, and "the way of the transgressor is hard." Man must be placed in every position to prove himself. As the barrel of a gun needs to be heavily charged with powder either to prove its strength or unsoundness, so does man need the fiery ordeal of circumstances to prove him also. The gun-barrel that has stood the shock without a flaw, is laid aside as an approved article, and the burst barrel is thrown with the old iron as nearly useless. The faithful Saint, who has stood the examination of the scrutinizing eye of his experienced brethren, is approved of; but the same circumstances which prove the worth of one man discover the worthlessness of another. Man may fail to understand the true character of his fellows, but the Lord searches the hearts of all men.

The Lord discovereth the besetments of man, and he purges him that he may overcome that besetment. The poor man boasts of his sympathy for the poor, who, if he was rich, would be un pitying. The action of the elements upon the fruit bud, develops it through all its stages, till the rich, ripe fruit is perfected,—so with good men, time and the providences of the Lord ripen them into perfection. The scorching sun and the falling rain ripen the fruit,—and the experience of trials, and the scathing of enemies, do the work of progress in the organi-

zation of man. Progress requires time to perform its labor, whether for the improvement of a single man or of a whole nation. The flavor of the bud is bitter, but the flower is beautiful and fragrant; and the Saint of God, though still bitter in his ways to the taste of more exalted beings, will yet, through faithfulness, live on the earth full of heavenly virtues, and every besetting vice purged from him, through the wisdom of the Almighty architect who formed the world. Let the weak take courage, let the erring still try to overcome. The celestial world of glorified beings once had weaknesses, but they overcame,—their characters were improved by the providences of a loving Creator.

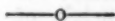
The spirit of covetousness is but perverted love for property,—it wants turning again. Idolatry is inverted worship. To adore is right, to worship is right; but the worship wants directing to the right object. The love of offspring is a right and heavenly feeling, but illicit love leads to sorrow. The good sometimes fall into evil—they fall from grace through carelessness, and the wicked sometimes forsake sin and turn unto righteousness. Man can be good or bad. A vine can bring forth sour grapes or it can bring forth luscious grapes,—a genial soil and a warm sun make the difference. The training or improving of man or woman needs the skill of a loving and a wise God. The attributes of character want governing; all attributes are good, but they want governing. All elements are good, but they want controlling. The breezes that refresh us will also blow our papers off the table. The fire that warms us will also burn us if we do not control it. The water that cleanses and quenches thirst, will drown us if we fall over head and ears into it. The love of the wife gladdens the husband when it concentrates in him; but an inordinate affection, that would not consent to the sacrifices of separation for the Gospel's sake, would be sin. The Lord wisely labors to remove redundancies and supply deficiencies, that his children may bear better fruit and more of it. The joy of the countenance that gladdens in the sunshine of prosperity, would be out of place at a funeral. Faith in

the providences of God, to the neglect of personal effort, would be reprehensible. Too sanguine of eternal happiness, we might be too fearless of sinning. The bitter tonic of the Seville orange strengthens the stomach of the Spaniard, and the troubles of life give tone to the character of man. The peaceful man may take life too easy, and the wisdom of the Lord may throw him near the restless and fretful. Thus the character of man is improved by the providences of the Lord, until every deficiency is filled up and every besetment improved. The reformer must be kept within bounds, lest he become a rebel; and a proper pride needs controlling, lest it leads to presumption. The watchful training of the wise must be on hand, lest the decent love of appearances grow into miserable vanity; and the learned need a safeguard, lest they become pedantic. The kingdom of God, for the most part, is composed of the noblest, the purest and the holiest material that this world affords; and the Lord, through the wisdom of his servants, will polish up the material until it reflects the image of the Creator. The enemies of Zion will merely increase the fortitude, courage and wisdom of her people; the lack of abundance in luxuries will develop their economy, and the Lord will permit all things to bring to perfection a people that his Son will soon dwell amongst.

The Lord is pruning the world with the sword of war; the characters that he cannot improve in the flesh he severs off. When the merits of polygamy cannot be seen while men are plentiful, the Lord gives clear illustrations by men becoming scarce and women plentiful. Economy is neglected in times of abundance, and taught thoroughly in the times of famine. In this manner the Lord educates his family,—in this manner he trains them, and the training will go on until man believes that the Lord's ways are the best ways. Man, at present, thinks he knows best; but the Lord, in his providential arrangements, will go on with his work until men will worship him and glorify him, and lay aside their stubbornness and self-sufficiency. And, at a certain time of His divine training, He will classify men according to their improvement, to their intelligence and their goodness, and will place them in circumstances that will convince them that his boundless love not only trained them from the depths of depravity to a condition of holiness, but that his love and power were as much exercised to prepare enjoyments for them, in existences where sorrow never comes, because sin is subdued, and where the raptures of the soul will be stimulated by the grandeur and magnificence of a redeemed world, and an exalted and glorified people.

## COMING JUDGMENTS.

BY ELDER WILLIAM GORDON.



The judgments of the last days form a very conspicuous part of Scripture history. It would be a difficult matter to find a place where the ancient servants of God have spoken about the kingdom of God being established upon the earth, without this subject being largely treated on by them. It may, and doubtless does, at first sight, appear strange why the purposes of the Lord cannot be brought to pass without inflicting judgments upon the people. A little reasoning on this matter may, perhaps, enlighten us on

it. The laws of our Father being framed with a view to benefit His children for whom they were formed, it must become evident that a departure from those laws will have the effect of producing a derangement in the wise economy of life, so liberally provided for us as intelligent beings. It is hardly necessary—unless for the purpose of stirring up our minds by way of remembrance—to refer to the circumstances brought about by mankind in past ages, and which have produced so many changes in their

social and political economy,—to talk about the transgression of Adam in the beginning, which resulted in his being driven from the garden of Eden; of the Jews in the wilderness, under the presidency of the Prophet Moses,—who, through their transgressions, fell a prey to their own cupidity, for the simple reason that they did not abide in the law given them by the Almighty through their leader; and it seems the warnings of the past had very little influence with their children—that is, in deterring them from pursuing a similar course, for we find the martyr Stephen exclaiming,—“Ye do always resist the Holy Ghost; as your fathers did so do ye.” To talk of these things is only repeating what has been said time and time again.

But, it might be asked, What benefit has humanity derived from those lessons left by the wayside of life? We can see, by examination, that they have had very little effect for the better. The Jews continued to fight against the Prophets of the Lord, and, to cap the climax of all their transgressions, they put the Son of God to death, thereby showing an utter disregard for everything noble and God-like; and the condition of that people to-day is ample proof, if such is required, to show that all who take the same or a similar course will ultimately share a similar fate. But, says an individual, what have the Jews to do with us, or we with them? We have much to do with them, and they with us; and the answer of the great Apostle Paul might suffice, when he says, in writing to the Gentiles,—“If God spared not the natural branches, take heed that he spare not thee.” The promises of the Lord to that people were, that if they would keep his commandments they would prosper in the land; but we see they failed to fulfil this condition, by which they could have had so many precious blessings secured to them. There is another feature which must not be overlooked, which is, that during all the time they were bringing to pass their own destruction by the course they were pursuing, the servants of the Most High were busy in proclaiming to them the certainty of coming

judgments, unless they repented and turned aside from the evil of their ways. It is not particularly surprising then, when we understand a little of the Almighty, and his ways of dealing with mankind, that judgments are about to fall on this generation.

From the beginning till now, mankind have been departing farther from the Lord, generation after generation, till we might almost say as the Lord said concerning the generations before the flood,—“All flesh is become corrupt before me;” in consequence of which he adopted a plan to save all who would avail themselves of the conditions by which salvation could be secured. As formerly, so now, the Lord has looked down from heaven and beheld that the laws of life are disregarded by his children, and he has again interfered in their arrangements; and because of this they are angry, and fight against his purposes, and use all their influence to thwart them; and it is plain to all—but to those who are willfully blind—that their course is beginning to produce for them those bitter fruits which have been gathered by so many of earth's sons in days long since past. We can easily tell by analogy, aided by the spirit of revelation, that mankind, according to their present mode of procedure, would very soon accomplish their own destruction. Their facilities for so doing are far in advance of the appliances of the past, from the fact that they have the experience of ages, with the knowledge derived therefrom, combined with their many inventions in working iniquity and destroying life before them; and so successful have men been in their career of crime, that to-day virtue is almost ignored as unnecessary—and it is, indeed, comparatively speaking, a scarce commodity.

Let the past with its lessons be to us, as Saints, replete with counsel, in order that we may shun those dangerous paths upon which so many have stumbled and fallen; for truly it is a day of judgment to this generation; and, as the sacred writer has said, while speaking of the day in which we live, all the blood of the Prophets, which has been shed from the time of righteous Abel, and, we would say,



down to the time of Parley's death, who fell in Arkansas, shall be required at the hands of this generation. If there ever was a time in our experience, as Saints, when it required us to be up and doing, it is now. The signs of the times betoken a speedy disruption and final overthrow of all things that are not built up by the Lord, and approved of by his authority; for, as it was before, so shall it be again,—the nations have ceased to obey the laws of their being, and greedily gratify every inordinate desire, regardless of the amount of evil such a course will bring to pass—therefore, in mercy to his children, will the Lord suffer them to fall, that they may not get so far astray as to be irredeemable. He has borne with

mankind in every age till such forbearance ceased to be a virtue; and then, like a wise parent, He suffers punishment to be inflicted for the purpose of teaching the recipients thereof wisdom. Indeed we might go further, by saying that our prosperity and adversity in the principles of life or death, so to speak, are the legitimate results of the course taken by us as responsible beings; and this view of the case is borne out by the Word of God to his people in all ages. Let us, then, accept of the plan so kindly offered us by the Almighty, and by it avail ourselves of every opportunity of doing good, that thereby we might be enabled to escape the indignation of an incensed Judge against the crimes of a blood-stained world.

## MINUTES OF A CONFERENCE

HELD IN GLASGOW, SUNDAY, MARCH 20TH, 1864.

Present—President George Q. Cannon, Elders Henson Walker, President of the Scottish District, William Gordon, James C. Brown and John Sharp, jun., Presidents of the Glasgow, Edinburgh and Dundee Conferences, and John V. Hood, Matthew Lyon and Robert Watson, jun., Travelling Elders in the Glasgow Conference.

The morning meeting was called to order at 11 o'clock, by singing and prayer; after which Elder Walker called on the Travelling Elders to report the condition of their various fields of labor.

Elder John V. Hood reported the Holytown district, consisting of five Branches, and numbering 170 members. The Saints were far scattered, and although there was great room for improvement, the majority were striving to do right and obey the principles of truth.

Elder Matthew Lyon represented the Kilmarnock district, comprising five Branches, numbering about 170 members. Said that the people in general were willing to do right, and striving to live their religion. He had taught them to pay their Tithing, book-debts, &c., and hoped, by the

blessing of God, to be enabled to do much good amongst them.

Elder Robert Watson, jun., expressed the pleasure he felt in meeting with the Saints. The Glasgow district comprised five Branches, with an aggregate of 260 members. They were a good people, eager to listen to the instructions of the Priesthood, and profit by them.

Elder William Gordon followed with a few remarks on the condition of the Conference. Since the last Conference was held, a Branch had been organized in Rutherglen. Since the first time he knew the people, he had never seen the same desire manifested by them to gather home, and to keep the commandments of God, as was manifested then. He felt thankful that he had the privilege of trying to do good upon the earth, and that the way was open for him to gather to Zion.

President Cannon then arose and said he trusted the Saints would give him their faith and prayers, that he might be enabled to speak without suffering, as he was laboring under severe indisposition. He referred to the state of society as it at present

existed, and to the want of unity exhibited in a professedly Christian country. The whole of the nations were convulsed with war, and it would be impossible for England to steer clear of difficulties. The proclamation of the Gospel, and the exertions of the Elders in teaching the plan of salvation, would be the only means by which to bring about the time spoken of by the Prophet, when there should be "nothing to hurt or destroy; in the holy mountain of the Lord." The wars now raging had been expected for many years, and no war or pestilence had ever come upon the nations, since the re-establishment of the Church of God, but what the Saints had been forewarned of. God had not left them in darkness, nor would he leave them amidst the confusion coming upon the world. Among all the dangers with which they were surrounded in their journeyings—across a desert they had never before travelled—they were buoyant and trustful; a feeling of peace reigned in their midst, and the arm of the Almighty protected them. He felt sustained in the midst of all toils and difficulties, knowing that the time would come when every man would be allowed to worship God according to the dictates of his own conscience, and when our Father would be revered aright, and concluded by expressing a hope that all might be kept faithful to the end, and receive the reward of obedience.

The afternoon meeting was called to order at 2 o'clock. After singing and prayer, Elder Gordon read the Financial and Statistical Reports of the Conference, for the year ending 31st of December, 1863, which were approved of. Elders J. C. Brown and John Sharp, jun., then made a few remarks expressive of their feelings, after which Elder Walker presented, in their order, the General Authorities of the Church in Zion and Europe, who were unanimously sustained by the Conference.

President Cannon then followed with a practical discourse on the necessity of unity, and the benefits resulting from its adoption. He began by showing that it was through the power

and authority of the holy Priesthood that the servants of God had, in all ages, been enabled to predict the events that came to pass in the world. He did not claim for the Latter-day Saints all the sincerity there was; for other people—members of the various sects, Pagans, Mohammedans and Hindoos, were sincere in their belief; but sincerity alone, in a people's belief, is not an evidence that they have the truth. When the power of God is with men, it does not require the force of education to develop their faculties; because, through the possession of this power, their minds are enlarged, their understanding expanded, and they drink of a spirit which they never deemed was in existence. The Priesthood is the power which will link men together; and, by obedience unto it the prayer of Jesus will be answered, and his followers be one, even as He and his Father are one. The necessity for this unity is obvious, whether we look to Branches, Travelling Elders or Presidents of Conferences. If we entertain wrong feelings towards each other, we are trifling with the power of the Adversary. He is waging a war against us, and so long as he lives upon this earth, so long will the conflict continue. Although men and women gather to Zion, the atmosphere will not change them, and their actions there will depend upon the feelings they are in possession of here, and the spirit they carry along with them. We ought to live up to the principles of the Gospel because of the benefits they bestow upon us. It has been revealed to make us better in every respect; and if men will walk up to its requirements, all things will work together for good to them. By the practical application of those principles to ourselves and families, we can elevate our minds, call down the blessings of heaven, and spread peace and harmony around.

The evening meeting was occupied, in an interesting and instructive manner, by President Cannon, Elders Walker and Hood; but, through want of space, we are compelled to omit their remarks. Throughout all the Conference the Spirit of God was largely manifested, many strangers

were present, and the large congregation, to the number of 500, returned to their homes edified and instructed. On Monday evening a social party

was held, and the evening's amusements passed off in a harmonious and agreeable manner.

C. B. MCGREGOR, Clerk.

## HISTORY OF BRIGHAM YOUNG.

(Continued from page 232.)

July 1843  
—29.—We met in the evening at brother Savary's to instruct the Elders. I said,—"They should in the first place control themselves and bring their passions into subjection to the law of God, then preside over their wives and children in righteousness, which would qualify them to preside over Branches of the Church; but Elders would contend about presiding over churches who are not able to preside over themselves or the least child they have.

(Again, the first principle of our cause and work is to understand that there is a Prophet in the Church, and that he is the head of the Church on earth. Who called Joseph to be a Prophet? Was it the people or God? God, and not the people, called him. Had the people gathered together and appointed one of their number to be a Prophet, he would have been accountable to the people; but, inasmuch as he is called of God, he is accountable to God, and the angel that committed the Gospel to him, and not to any man on earth.) The Twelve are accountable to the Prophet and his Council, and not to the Church, for the course they pursue, and we have learned to go and do as the Prophet tells us."

—30 (Sunday).—Six of the Quorum of the Twelve met in the Temperance Hall, Pittsburgh, with the Saints. Brothers W. Woodruff and Geo. A. Smith preached in the forenoon, and brothers Page and O. Pratt in the afternoon. I followed brother H. C. Kimball in the evening, and bore testimony to the Work of the Lord.

I asked the following questions, and reasoned thus,—"Why do the people oppose the gifts and graces of the Gospel? If a man can get faith by the power of God, and the gift of the Holy Ghost, so as to lay hands upon his wife and children or friends, when they

lie sick and languishing nigh unto death, and command the fever or disease, or the power of the Destroyer, or even death itself, to cease its work and be still, and the person is relieved, I ask what harm is there in all this? Or if a man, by faith and humility before God, can get the testimony of Jesus Christ, and prophesy of things to come, or be able to speak in tongues or cast out devils, I ask what harm is there in all this? Does it do any harm? No, it does not.

I know the New Testament is true, for I have proved it according to the pattern given—namely, by believing in Christ and obeying the Gospel; and I know that the signs do follow the faithful believers; then I ask, Do these things harm anyone? No, they do not.

Again, the kingdom of God must be concentrated—the people must be together and gathered into one place. How would the King of France or England look undertaking to reign over a kingdom, when their subjects were scattered all over the world, except in France or England? So with the Saints, they must be gathered together, and this work has already commenced.

Who is the author of this work and gathering? Joseph Smith, the Prophet, as an instrument in the hands of God, is the author of it. He is the greatest man on earth. No other man, at this age of the world, has power to assemble such a great people from all the nations of the earth, with all their varied dispositions, and so assimilate and cement them together that they become subject to rule and order. This the Prophet Joseph is doing. He has already gathered a great people who willingly subject themselves to his counsel, because they know it is righteous."

all are amenable  
remedy of guilt.

1843

—31.—I visited, with the brethren of the Twelve and others, Mr. Curling's Glass Works, the new basin or reservoir for holding the water to supply the city, and Miltenberger's Iron Works.

August 1.—We went to Alleghany City, and attended meeting in the evening. I preached, and was followed by Elders Page and Kimball.

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, APRIL, 16, 1864.

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### THE PREACHING OF THE GOSPEL STILL NEEDED.

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✓ WE have perceived a disposition in some of the Elders and Saints with whom we have been brought in contact (and we have heard of its existence, also, among others whom we have not met), to conclude that there is not the same necessity now, as there existed in former years, for preaching the Gospel to the people by whom they are surrounded. The opinion of such persons appears to be that, as the Gospel has been preached in these lands for so many years by the Elders travelling to and fro in the midst of the people, preaching in private dwellings, public halls, in the market places and streets, and by the distribution of tracts and other works, the people are without excuse for rejecting the truth, and should now be left to pursue their way until the judgments and calamities of the Almighty are poured out upon them. The people have rejected the Gospel, they think, and there no longer exists any obligation upon the Saints to impart its principles or bear testimony of its truth unto them. We have heard of this feeling being so strong in some quarters that, when Elders, zealous to magnify their callings, have proposed holding meetings in public places where they would be likely to have more hearers than they would if they were to meet in the usual places, individuals—members of the Church, too—have opposed the proposition, and tried to prevent the Elders from carrying it into execution, by remarking, that it was entirely useless holding such meetings, for the people had been preached to often enough to make the further declaration of the truth unto them idle and unnecessary! Under such circumstances, and with such persons, the question would not be,—“Can we obtain a congregation who will listen to us?” but, “Have we preached the truth here a certain number of times—enough, in our estimation, to justify us in holding our tongues and refraining from declaring the principles of truth from this time forth?” If the people were to voluntarily come forward and offer themselves as candidates for baptism and membership in the Church, without being preached to, then Saints, who entertain the views to which we refer, might conclude, probably, that there would be nothing particularly wrong in the



Elders officiating in the behalf of such persons; but for the Elders to preach to them week after week—when they have been frequently preached to in years past—and patiently await the development of the seeds of truth in their hearts, or to continue sowing Gospel seed in their midst, whether it bore fruit or not, would be, in their opinion, a superfluous and unnecessary labor.

There is no doubt a time coming when all people, who have had the Gospel preached unto them, and have opposed and rejected it and persecuted its believers, will be left without excuse, and the Elders will be withdrawn from their midst and be perfectly justified in refraining from declaring the truth unto them. But this is not the case at the present time with the nations of Europe in whose midst the Elders are sent to labor. There may be some portions of the people who are under more condemnation for their rejection of the truth and the servants of the Lord than others—some neighborhoods, villages and towns, whose persecuting and opposing spirit has been so malignant and hateful, that the Elders are measurably free from responsibility respecting them; but these are the exceptions, (and, at the present time, we are happy to say, rather rare ones, too,) and not the rule. The people, generally, are not utterly opposed to listening to the truth; but in the most of instances will hearken to it without indulging in vituperation and violence. So long as this is the case, and the Elders and Saints are in their midst, they should declare unto them the truth and the testimonies which they have received, even if they should not have, as a consequence, many who would come forward and bow in obedience to the truths which they expound. When it will be proper for them to cease bearing testimony to the truth of the Work of God, and setting forth the principles of salvation, then they will be counselled to that effect by the Lord, through those whom he has chosen for that purpose. Until the Elders and Saints are thus counselled, let them keep on testifying and teaching wherever they can obtain access unto the people and a patient hearing. They will be sure to effect good, both for themselves and the people among whom they labor, if they act wisely, even though they should not be successful in leading many into the water to be baptized for the remission of their sins.

It is written that "the hand of the diligent maketh rich;" and again, "seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." These sayings are equally applicable to the preaching of the Gospel as they are to the acquisition of wealth and honor of a worldly character. The most successful Elders we have known have been the most diligent. Success must wait upon humility and diligence in the things of God. If a field be ever so unpromising to an indolent, careless man, under the patient labor of the diligent man it will yield a very fair and encouraging return. From places where the Gospel has been preached for years, the diligent man will gather souls for his hire that the indolent would despair of obtaining. The diligence of the one would enrich himself and the Work of God—the indolence and unfaithfulness of the other would impoverish himself and all who would be influenced by him. The work of gathering has been pushed successfully forward for the past few years, through the co-operation of the Saints in Zion. Diligence, in this direction, has produced its appropriate fruits. But to maintain a proper equilibrium in the Work here, there should be, at least, baptisms proportionate to the number emigrated. In every District, Conference and Branch, there should be strenuous exertions made by the

Elders and Saints to baptize, at least, one, to fill the place of every one who emigrated; not that this should be the limit with which all should be satisfied, but they should feel that it is the least that would content them. We believe, however, that instead of this being the sentiment in every instance, some almost indulge in a feeling of relief in thinking, that by the emigration of the Saints from some places the Branches will be broken up, and there will be no longer any need to labor there. Every man who has any clear conception of the Work of God will see, upon reflection, that if such a feeling were to prevail and to be pursued to its legitimate consequences, the preaching of the Gospel would soon be discontinued, and the work of gathering would soon cease for the want of Saints to gather. We again repeat, that while the people are disposed to listen to the Gospel, it is the duty of the Elders to preach it to them, and of the Saints to bear testimony to that which they have received and truly know to be from God. And even when they may not be disposed to listen to the Gospel—in consequence of the terribly mistaken views and opinions they may have formed of it and its believers, from the popular and fallacious reports which have been in circulation—it is still the duty of the Elders to persevere and diligently make known, to the best of their ability, the truth of which they are the bearers. Let not the efforts of any one be slackened with the idea that as the Gospel has been preached a long time, it therefore need be declared no longer. There are thousands of honest souls left yet in the midst of, and surrounded by the jarring and conflicting sects which abound in Babylon, and who will be gathered out through their obedience to the Gospel. Sow the seed of truth freely, ungrudgingly and diligently; it may, perchance, fall in many a heart where it will lie concealed for many days, until circumstances afterwards cause it to germinate, spring up and mature and bring forth fruits that will advance the glory of God among men.

THE EMIGRATION AND CONTAGIOUS DISEASES. In the month of August of last year, we alluded in an editorial article, to the Emigration which had started to the Valley that season. We then took occasion to caution the Saints on the necessity of exercising all possible care to prevent their children and themselves from being brought in contact—just before starting on their journey to Zion—with contagious diseases. As we are now on the eve of another emigration season, we deem it proper to again bring the subject before the Saints. We shall be more strict, if possible, in attending to the examination of the Saints embarking on the vessels this season, than we ever have been before. We will not, knowingly, permit any person who has been exposed to contagious diseases to embark on any of the ships which we shall send out. There are doctors appointed by Government, who carefully examine every passenger on board emigrant ships; but though this relieves us from all legal responsibility, in case disease should afterwards break out, we would not feel freed from moral responsibility. We sincerely trust that all the Saints who intend emigrating this season, will take especial pains to avoid having their children or themselves come in contact with any sickness of a contagious character. The lives of all, adults and children, are too precious to be subjected to any unnecessary risk. Should any of the Elders know that any of the individuals or families, who intend emigrating, have been exposed in the

manner alluded to, we hope that they will counsel them to remain another season and not come forward at present for emigration.

ARRIVALS. ✓ CHANGE OF POINT OF OUTFIT ON THE MISSOURI.—Elders Joseph A. Young and John W. Young arrived in Liverpool from New York, on the 3rd inst., per the steamship *Australasian*, after a passage of ten days. These brethren have landed in good health and spirits, and have come to this country for the purpose of making a short visit previous to the Emigration arriving in New York, when their duties will require their presence there to superintend the transit of the emigrating Saints to the West from that point.—We are informed, by brother Joseph A. Young, that the place of outfit for the Plains has been changed from Florence to Wyoming. The selection of another point on the Missouri River in the stead of Florence, for the concentration of our Emigration, having been, for various reasons, deemed advisable, he and brother Joseph W. Young, after some consideration and examination, decided upon Wyoming as possessing superior advantages to any other place. Wyoming is situate on a high bluff, about six miles above Nebraska City, and about 50 miles by land below Florence. It is a very healthy location, and has a fine range for stock in its vicinity. It has a good landing, and, what is very rare on the Missouri River, it is composed of gravel and rock. The distance from Wyoming to the Valley is about 20 miles shorter than from Florence; and by the Saints landing there, a distance of some 80 or 90 miles river travel will be saved.

## RELEASES, CHANGES AND APPOINTMENTS.

### RELEASES.

Elder David L. Davies is released from the Presidency of the Carmarthenshire Conference, to emigrate.

Elder Thomas C. Patten is released from laboring in the Reading Conference, to emigrate.

### CHANGES AND APPOINTMENTS.

Elder Oscar F. Lyons is removed from laboring in the Nottingham District, to labor in the South District.

Elder John Smith is appointed to preside over the Edinburgh Conference.

Elder Phillip Dell is appointed to preside over the Carmarthenshire Conference.

Elder William Leek is appointed to labor in the Monmouthshire Conference, under the direction of Elder William Lewis.

GEORGE Q. CANNON, { President of the Church of Jesus Christ  
of Latter-day Saints in the British  
Isles and adjacent countries.

## ABSTRACT OF CORRESPONDENCE.

AMERICA. ✓ We are favored with a letter from Elder Wilford Woodruff, dated Great Salt Lake City, Feb. 9th, from which we take the following extracts. He says,—“The road looks more clear for the immigration this year

than it did last year, at this time. We are still having foggy and frosty weather. It is, at the present, a general time of health with us. Our Legislative Session passed off quietly. Most of the Twelve have returned to their homes. Brother Erastus Snow starts south to-day. The signs of the times indicate to me, that the Devil and the Gentiles are making great exertions to weave a web around the kingdom of God, here in Utah, as a spider would entangle a fly; but they will be 'rustrated, as they have heretofore been. Exertions are being made to fill Utah with a mining population; but we are constantly praying to the Lord to hide the treasures of the earth, which he has done thus far, in this land.—10th—It is snowing hard to-day. We are having a very cold winter. Provisions are getting high in price and scarce, in our Territory. Flour is from \$10 to \$12 per cwt; beef \$12, on foot. It seems rather difficult to supply the army with bread at present. A firm took a contract to furnish the army with hay, at \$25 per ton. They have now to pay from \$35 to \$40. They have been obliged to send their animals to Rush Valley, to save their lives, for they could not get hay and oats to feed them.—11th—General Connor has left this city to-day, and gone to Camp Douglas to reside. He has built himself a house there. The residents of that locality are building and making improvements, as though they intended to keep a permanent station there. There has been a very severe wind-storm north to-day. It has done much damage; but we have not heard of the extent of the damage done farther north than Farmington. It has blocked up the roads with snow, so as to stop travelling north, and blown down and unroofed buildings. It was supposed that the roof of the new meeting-house in City Bountiful, was blown away, and the building nearly demolished; but we have just learned that it is uninjured. I learn that five hundred head of cattle have been lost; but I am afraid that we shall hear of heavier losses. President John Young was in the storm, and pretty nearly perished. We are fearful that much stock in the north country will suffer. There are many improvements to be made in our city. A large hotel is expected to be put up near the theatre very shortly, by President Young. W. S. Godbe and W. Jennings, each, are intending to build a store. The former is, also, building a large octagon dwelling-house.”)

EDINBURGH CONFERENCE.—Elder James C. Brown, in a letter dated February 16th, says,—“Since my last to you I have spent a happy time in the society of Elders Henson Walker and William Warnock. On the 7th, we held a district meeting in Bathgate, which was well attended by the Saints, many of whom came a long distance, to enjoy the society of their brethren and sisters. The Presidents of Branches reported the Saints under their watch-care to be in a healthy condition, so far as their standing in the Church was concerned. The spirit of the Gathering was on the increase. Instructions on the every day duties of Latter-day Saints were imparted by the Spirit through the Elders. Many expressed their joy and thankfulness for having a living Priesthood in their midst, to guide them safely through the thick gloom of darkness and superstition. During the following week, we had an opportunity of proving the truth of the Branch Presidents' reports, by personally visiting the Branches and associating with the Saints. During these visits I had the pleasure of baptizing two persons myself—a man and woman—and I have every reason to believe that they are good Saints. Notwithstanding the fact that we were compelled to break the ice in order to immerse them, their desires were none the less keen to receive that holy ordinance. I am convinced that many



more are preparing themselves for the reception of the Truth ; and I believe that, before long, we shall have the pleasure of baptizing them for the remission of their sins. Brother Olsen is making rapid progress in gaining a knowledge of the English language. At mostly all the meetings he attends, he speaks to the Saints, in their language, with wonderful clearness."

## CORRESPONDENCE.

### ENGLAND.

#### NORWICH CONFERENCE.

Norwich, Feb. 29, 1864.

President Cannon.

Dear Brother,—I embrace the present opportunity of writing a few lines to you, to inform you of the progress of myself and brethren in this part of the Lord's vineyard. I am thankful to say that we are all of one spirit, striving, to the best of our abilities, to promote the interest of the great cause in which we are engaged—that is, the building up of the kingdom of God. We are doing our best to bring souls into the same ; and, although we cannot boast of very great success in this way, we can say that there is a good feeling prevailing in the hearts of the Saints in this Conference, with very few exceptions. The brethren, with myself, are endeavoring to encourage the Saints to exercise faith in God, whose are the gold and silver, and who can influence the hearts of such who possess the treasures of this earth to assist them to gather to the Valleys of the Mountains. According to their own circumstances, their prospects in that respect, at the present, are rather gloomy ; but they are in good faith, and believe they will be gathered, although they cannot see, at present, in which way. Knowing, however, that the Lord has heretofore opened up the way of deliverance to their brethren and sisters, whose prospects, temporally, were no better than theirs, they have been inspired with confidence and hope in the promises of God ; and, I believe, they are doing their best to add works to their faith. Those who labor among them can testify to their good feeling to us and towards each other. We held a Conference here on the 7th of February,

and enjoyed ourselves very much while convened.

Praying God to bless and prosper you in your work of faith and labor of love, in which prayer my brethren join, I remain your brother in the New and Everlasting Covenant,  
SAMUEL NESLEN.

#### PRESTON CONFERENCE.

Preston, March 18, 1864.

President Cannon.

Dear Brother,—As you are interested in the prosperity of the Work of God in the Conferences over which you preside, I will, to the best of my knowledge, endeavor to give you a brief account of the condition of the Preston Conference. Its condition at the present, I feel justified in saying, is cheering and prosperous ; the Saints in general are, to the best of their knowledge, living their religion. There are a few who could, if I am allowed to judge, live or lead a better life ; but such cases, however, are comparatively few in this Conference.

We have recently baptized eleven persons, and there are promises for further additions in that respect. If the Priesthood are zealous in the discharge of their duties, there will, I am convinced, be a great amount of good done here. I have been engaged for some time past, in seeking out individuals who were once members of our Church, and who still retained the love of the Gospel in their hearts, and have succeeded in finding quite a number of them. In some instances of this kind I have found large families. When I visit them, they manifest a good feeling, and wish to see me often.

Strangers attend our meetings occasionally. The Saints, however, in some of the Branches, have been

silent, that very few knew that there were such a people as Latter-day Saints in their midst; but as soon as the weather will permit, and the Lord willing, we shall commence open-air preaching. The Priesthood are determined to do all in their power to spread the knowledge of the Gospel among their neighbors.

The Saints are very desirous of gathering to Zion, and I can say, they are laboring to accomplish their deliverance. Although the prevailing distress in the cotton districts has affected the Saints in this Conference, there are nineteen persons who are ready to emigrate from Preston alone, and who will go this season. There are some who heard the first Gospel sermon preached, in these lands, here yet. With some their delay is inexcusable; and they have delayed their departure so long, while they possessed the means to emancipate themselves from Babylon, that they have not the means now to accomplish it. They have waited until the

commencement of God's judgments among men, and they partake, to a great extent, in the general suffering and effects of disobedience. I have endeavored to give those who are emigrating this season, such counsel as to the course they should pursue while on their long and tedious journey to Zion, as they needed, for I know that the Saints can either make it an agreeable journey or a disagreeable one. They must make themselves contented, I tell them, and they will spend a very pleasant and happy time across the sea and land.

I feel well in laboring for the spread of truth, and I desire to teach not only by precept, but by example. I have taken a course, since I arrived in these lands, that, in reflecting upon, I feel satisfied with. I desire to continue the pursuit of such a course.

Praying the Lord to bless you with health and strength, and with his Holy Spirit continually, I am your brother in the Truth,

ELNATHAN ELDRIDGE, jun.

## SUMMARY OF NEWS.

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ENGLAND.—General Garibaldi, the great Italian liberator, arrived at Southampton, on Sunday, the 3rd inst., from Malta. The reception accorded to him by the inhabitants of Southampton was one which, in the language of a contemporary, "the General can never forget." Thousands congregated in the docks and cheered Garibaldi most vociferously as he landed.

DENMARK.—The *Hamburger Nachrichten* announces that 6,000 Danes have beaten the Prussians near Veile, at the position lately abandoned by the Austrians. The Prussians have bombarded Sonderburg; nearly a third part of the town is burnt down. Repeated attacks have been made on the Duppel, but without any important attainment on either side.

IONIAN ISLANDS.—Disturbances have arisen on the part of the inhabitants. The first number of a revolutionary journal has appeared at Corfu. The inhabitants have attacked the house of the English Director of Public Schools. Fears are entertained lest fresh disorders should take place. King George is expected here to open the Ionian Chamber in person.

NEW ZEALAND.—The war in New Zealand is still proceeding. The natives are concentrated at Pikopiko, where they are surrounded by General Cameron's forces. The General is said to intend to compel their surrender by starvation.

AMERICA.—News from Chattanooga states that the rebels are in large force in front of General Thomas's army. General Hindman has resigned the command of his rebel corps, and General Hood takes command in his place. Gen. Breckenridge takes command of the department of South-western Virginia. A despatch from Fort Smith, Arkansas, announces that General Price has again assumed command of the rebel army in Arkansas, and that he promises to lead them on to victory, and exhorts them to drive back the invader and recover their lost territory. General Lee is reported to have received large accessions

to his army, particularly to the cavalry force, and is preparing for a vigorous spring campaign. Newbern advices state that the rebel General Pickett is about to commence operations in North Carolina. The importance of the railroads in that State to the subsistence of Lee's army is specially dwelt upon by Governor Vance in a recent speech. Governor Vance also states that through the "blockaded" port of Wilmington the rebels have received all the supplies they could ask for.

## VARIETIES.

A Welsh paper recently contained the following in its notices to correspondents.—"Truth" is crowded out of our columns this week.

The landlord who raises a poor man's rent is a very humane man, because very few of them can raise it themselves.

At a christening, whilst the minister was making the certificate, he forgot the date, and happened to say,—“Let me see, this is the 30th.”—“The thirtieth?” exclaimed the indignant mother. “Indeed, but its only the thirteenth.”

Congress has passed enabling acts permitting the territories of Nevada, Colorado and Nebraska to enter the Union. East Tennessee will come next—perhaps before. This will make four new States prepared to enter the field for the next grand Presidential four mile race, and the rebellion not yet subdued. Trot out your horses.—*New York Herald*.

ANCIENT PAPYRUS.—The Prince of Wales has printed, for private circulation, a copy of a papyrus which was discovered during his late visit to Thebes. This Egyptian document is older than the time of Pericles, yet it belongs to a period marked by the decline of Pharaonic art.

REMARKABLE.—A woman in Ayr found in the centre of a potato, to her surprise and pleasure, a gold wedding ring! As the potato was perfectly sound, the ring, which probably found its way to the soil in manure, must have been enclosed by the tuber in the process of growth.

PHOTOGRAPHY.—A murder having been committed in an old Russian city on the Neva, it was determined to photograph the eyes of the murdered man, to ascertain the truth of the alleged scientific discovery that they would disclose the portraits of the last persons they saw. It is stated that the result led to the immediate apprehension of two soldiers who had perpetrated the offence.

A FATAL JOKE.—An inquest was held in London, recently, on the body of a young woman named Priscilla May, aged 19 years, who lost her life through the practical joke of a servant, in dressing up as a ghost.

An approaching solution of the aerial navigation question is confidently believed in by several scientific Frenchmen.

AMERICAN NAVY.—The monitor *Patapsco* has expended, in one year, 52 tons of shot and 12 tons of powder, including bursting charges. Is it not that great cry, indeed, and little wool? She is one of the monitors off Charleston. All of them have expended at least as much of the great pill-and-powder union restorative invented by the Federal Government. The monitor has been hit 400 times by the Confederate guns. She must have kept a very long way off, or the ordnance must have been of a feeble description. Any of our rifled guns would make a sieve of the *Patapsco* at 500 yards.—*Army and Navy Gazette*.

“In what company is your life insured, sir?” asked a sprightly young miss.

“In the Eope.”

“I prefer the Alliance,” said she, blushing.

“Then we'll make a joint stock operation, if you choose,” said the delighted bachelor.

A person speaking of the tenacity of life in turtles, asserted that he had seen one which had had its head cut off, open its jaws six weeks afterwards. The company seeming rather sceptical, he said, “I saw it, and I trust none of you will doubt my word.” Then turning to one gentleman, he asked him what he thought. The gentleman observing that it was very remarkable, said to the relater, “If you yourself, sir, had not seen the circumstance could you have believed it?”—“Indeed,” said he, “I could not.”—“Then,” replied the gentleman, “I hope you will excuse me if I do not.”